

sins. But if it was simply the time or place, that was to be commemorated; the manner of observing it would not be essential.

Like our glorious anniversary, the 4th of July, which is kept every year, often in rioting and drunkenness, but still it is the celebration of "The Fourth." But if the great event that transpired on that day, in the year 1776—"The Declaration of Independence" was what we wished to commemorate, with appropriate ceremonies it could be observed on any other day in the year just as well; or it might be appropriately observed more than once a year, or only once in a hundred years. But the time—the day, could only properly be commemorated on the 4th of July. In keeping the 4th we commemorate the time of the Declaration of Independence; but in commemorating the Savior's death, we commemorate the fact.

Jesus was resurrected as often as he was crucified; we keep the first day of the week in memory of his resurrection, we keep it 52 times a year, and always keep Sunday. But in this case we commemorate the day. We are not commanded to commemorate the fact of his resurrection. If we were, and divinely directed how to do it, we could commemorate the event once, or 365 times in a year, if we were only told that "as often as ye do it" ye do shew forth the Lord's resurrection till he comes.

And this brings me to the consideration of another point, Jesus will come again. Bro. Beaver says: "It (the passover) was fulfilled in the kingdom of God, in about eighteen hours after Jesus ate his last supper with his disciples." I agree with Bro. Beaver that Jesus said "He would not eat the passover until it was fulfilled in the kingdom of God" and that he did not eat it that year at all; but many think he did.

But I do not understand that the passover was fulfilled in the kingdom of God eighteen hours after Jesus said he would not eat it. Jesus also said on that occasion, when he gave the cup to the disciples; "Verily I say unto you, I will drink no more of the fruit of the vine, until that day that I drink it new (with you) in the kingdom of God." Mark xiv, 25.

He says in Luke xxii, 29, 30. "And I appoint unto you a kingdom, as my Father hath appointed unto me. That ye may eat and drink at my table, in my kingdom, and sit on thrones judging the twelve tribes of Israel." This will all come to pass when the kingdom of God comes, but all is yet in the future.

And whatever the Savior meant by the "passover being fulfilled in the kingdom of God," one thing is settled beyond a doubt, viz., that the common opinion that it was fulfilled when he expired on the cross, is an error; for if that was true, it could not receive its fulfillment in the future, in the kingdom of God, as the Lord declared. And that nothing of the kind did, or even could have happened, at the time of his death, is evident from the fact that the kingdom was not then, and is not even yet set up.

One of the most common errors our people fall into, is to speak of, and consider the church and the kingdom of God, as synonymous; they are not the same in any respect. A very little consideration upon this subject, would lead to the adoption of correct views along that line.

The terms are entirely different in the original Ecclesia and Basileia, and apparently to guard us from falling into this fatal error, the former is never translated kingdom, nor the latter church. Our Savior said to the disciples—the church—"Fear not little flock, it is your Father's good pleasure to give you the kingdom." He also taught the church to pray: "May thy kingdom come etc." and she is still correctly using that prayer. He said "Except a man be born of the water and of the Spirit, he cannot enter into the kingdom of God." Yet false, scheming and corrupt men in all ages have entered into the church. And according to the popular teaching of the day, it is not necessary to be born, either of the water or Spirit to become, and remain acceptable members of the churches.

And according to the Gospel, it is not required that a man must be born of the spirit before he can enter the church. But he must be born of the Spirit or he cannot enter into the kingdom of God. They shall come from

the east, and from the west, and from the north, and from the south; and they shall sit down with Abraham, Isaac, and Jacob, in the kingdom of God. Then will take place the marriage supper of the Lamb.

Then, but not till then, will the passover be fulfilled in the kingdom of God. The passover was instituted and afterwards observed by God's ancient people; it pointed back to the history of the deliverance of that people from bondage in Egypt, and their salvation and safety in Canaan. The paschal lamb was a type of Christ and pointed forward to his coming and death, "Christ our passover was sacrificed for us." And as the passover pointed forward to Jesus on the cross, so that which has taken its place—the Lord's supper and the holy communion—points us back to his death, and forward to the kingdom of God, and the marriage supper of the Lamb. The passover in its substitute, is still perpetuated as the Eucharist, and will finally be fulfilled in the kingdom of God.

The paschal lamb was a type of Christ our passover. The bread and wine of the communion represent him, and show forth his death till he comes in his kingdom. Then, but not before then, will the passover, as now perpetuated in its substitute—the communion—be fulfilled in the kingdom of God. Then Christ will fulfill his own prediction, and "Drink it new with his followers in the kingdom of God." It never can be fulfilled until he does that. And the earliest possible time in which that can take place is, "At his coming and kingdom" for the kingdom of God will not have an existence in fact before that time.

"Blessed are those servants, whom the Lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. That ye may eat and drink at my table in my kingdom etc."

O Lord, may thy kingdom come and thy will be done in earth as it is done in heaven. For blessed is he who shall eat bread in the kingdom of God. Even so Lord Jesus, come quickly.

Fosteria, O.